

VEDIC THEISM

– Bhavesh Merja

God – the Supreme Spirit is the most subtle topic of philosophy. Faith in Supreme Power seems almost universal and encompassing the human life from time immemorial. But unfortunately the concept of God has been blurred by the fog of numerous wrong, perverse and sectarian notions. Consequently, today we come across a variety of pictures, images and descriptions of God, which are highly conflicting with each other and finally lead people towards sectarian narrow-mindedness, bigotry, dogmas, superstitions, prejudice, skepticism, atheism, frictions, wars, terrorism, dense materialism and a host of similar other vicious and inhuman traits. That is why we also find among us many persons lost in some sort of spiritual confusion and many of them have already turned into either atheists or skeptics.

Just to harbour a faith in any so-called theistic notion is obviously an easy task. Sometimes it may be merely an intelligent recognition. But the most difficult venture is to divinize one's whole being according to the right principles of spiritual science. A true spiritual person should desperately seek to know the ultimate truth of life and set out for the realization of the Supreme as the ultimate destination of his life. The true theistic attitude of a person needs to get fully manifested through his way of life. There could be no doubt about the omni-presence of God, but the question is that whether we are conscious of His presence or not. Unless we have a reasoned faith in His presence, unless we are sincere in our endeavor and unless our convictions are intense and grounded in truth, we cannot say that our theism is genuine and rewarding. The true theism confers on us joy, happiness, satisfaction, fearlessness and other divine powers; a perfect sense to the spiritual dimension of our being. Moreover, it also provides us sustenance, strength, solace and comfort in the moments of great distresses, failures and disappointment, which occur almost to everybody when one struggles to resolve the tangles plaguing one in the course of one's daily life.

Generally it is believed that to define is to limit, and God being the most mysterious entity it is beyond the human capacity to define Him or fully express Him in any human language. Even the most consistent intelligent speculation or hypothesis may not be in a position to guarantee the realization of God. God can be realized only with the help of True knowledge, True actions and True meditation – the practice of Yoga with total surrender. Hence mere logical propositions or linguistic symbols could not be of much help in this matter. But this does not mean that the existence of God is to be regarded merely based on any sort of speculation. The speculations leading one towards theism should essentially be based on some definite observations, thoughts, logic and wisdom.

In Vedic philosophy, liberation from the worldly or material bondage and realization of the all pervading Divine spirit has been regarded as the ultimate goal of the human efforts. The Vedas proclaim that God is such a reality which can be apprehended and realized in the depth of our inner being. The Vedic wisdom demands that the Reason and Spirituality are to be well coordinated and well integrated. A true religion or philosophy of life must necessarily address these two fundamental aspects: (i) Worldly prosperity aiming for happy today, and (ii) Spiritual progress aiming for the happier tomorrow. Nevertheless, for the second purpose one has to transcend this vast visible and invisible world, this grand and wonderful manifestation of the matter, and reach to the Universal Spirit under whose will and wisdom the creation is made.

The Vedas teach us that the primordial root of all true knowledge, and the objects made known by the true knowledge is the Supreme God. Maharshi Dayananda Saraswati (1824-1883), the founder of the Arya Samaj has rendered a great service to humanity by restating the Vedic concept of God in the nineteenth century. He tried to emphasize that God has a personality but His personality is not physical or human, it is spiritual and divine. He is a spirit of spirit, the Spirit Supreme. Dayananda endeavored to present an image of God which is not only consistent with the philosophy of the Vedas and the spiritual vision of the Vedic seers, but it is also based on analytical reasoning. The hymns of the Vedas unequivocally express the conception of one Supreme Being. The Vedas being the Divine Revelation and the oldest record available with the mankind have

universal appeal for the people of all countries and all times. On account of their universal character, the Vedic concept of God also must be secular and acceptable and adoptable as a sure guideline for the all thinking people of the world.

God being the Transcendental Reality, the Innermost and Cosmic Being, any discussion related to Him deserves paramount importance. In Satyarth-Prakash (Light of Truth), the world famous book authored by Dayananda, the concept of Vedic theism has been beautifully described in the most sensible way. Its seventh, eighth and ninth chapters embody a systematic and comprehensive discussion on three highly philosophical topics: God, Creation and Emancipation. The significance of true theism has been explained there in a very straight forward fashion. A careful reading of these three chapters of the Satyarth-Prakash make one fully convinced of the fact that the Vedic concept of God is not a casual creed, rather it is highly comprehensive in its application to human life; and is much subtler and deeper spiritual as well as scientific content than the sects and cults ordinarily known as monotheism and polytheism. For the detailed study of Vedic Theism one has to refer these books: (i) *The Vedic Concept of God* – by Swami Vidyananda Saraswati and (ii) *Aastikvaad* – by Pt. Ganga Prasad Upadhyaya. Both these books are available from M/s Vijaykumar Govindram Hasananda – N.Delhi. (Website: www.vedicbooks.com)